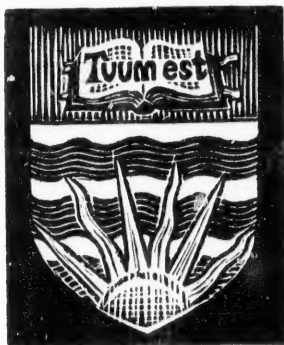


THE LIBRARY



THE UNIVERSITY OF
BRITISH COLUMBIA

Gift of
The Friends of the Library
Thomas Murray Collection

A PASTORAL LETTER

TO BE DISTRIBUTED

WHERE IT MAY BE FOUND NECESSARY

AMONG THE

PARISHIONERS OF QUIBEC.

MY DEAR FRIENDS,

IN the situation which it has pleased God that I should occupy in the Church,—it is only a sense of strong necessity which could induce me to resort to any such method as I am here about to adopt, in order to furnish explanations respecting some recent occurrences of a painful nature in this Parish. But I feel it due to you, to myself, and to the Church, to correct many unfounded and hurtful impressions which have gone abroad, and which means have been used, (and that with sufficient industry) to propagate, such as it would not be proper for me to employ in removing them.

I have now been your Pastor for three and twenty years; and although God knows, that in the retrospect of that space, I see and lament innumerable failings and deficiencies, and if I could begin my course anew, should, by his help, do very differently in many points from what I have done, yet *this* I can say before Him, that my time, my solicitude, my labour and my prayers have been given all along, either directly to you or to other interests falling within my professional charge; and that your souls have been dear to me as the souls of the sheep of Christ. We have done our respective parts in planting some Institutions within the Parish, which will remain a blessing, I hope, to those who will come after us, long after we shall have been

gathered to our fathers ; we have passed through some trying scenes together, and, alike from the poor and the rich among you, I have had many consoling marks of your affection. I trust that I may count upon it still : but, if I had not this hope, I should feel it necessary for your own sakes, to disabuse the minds of any among you who may have been led to believe what would alienate you from me. To this it is impossible for me, so long as the breath of life is in me, to feel indifferent : Yet it is not for the sake of any feelings of my own, that my present movement is made : it is for the sake of truth, of justice, of order, and ultimately of peace in the Church ; as well as of benefit to individual minds.

I call now, therefore, upon that portion of you who may have been more or less influenced by the impressions to which I have alluded, to judge nothing before the time. A time is perhaps not distant, even in this world, which may rectify those impressions. A pamphlet has been put into the hands of many among you, which, from the precautions used in its circulation, I had but a very little while in my own*—but I know that it *could not* contain some materials *absolutely essential* to the full and correct understanding of the case which it professes to exhibit, and that it *does contain* things of which the effect is to represent the case in a manner widely different from the reality. First, it *could not* contain some materials *absolutely essential* to the full and correct understanding of the case which it professes to exhibit ; because, although I had felt it necessary to prepare, for use in certain quarters, a refutation† of many most groundless and most injurious statements, contained in a letter addressed to myself, but privately handed about in MS., by the author of the pamphlet, yet that refutation was never allowed to pass into his hands. I allowed him to have access to it afterwards, where it was deposited : but it would have been obviously improper, at a time when I was calling him officially to account, that I should appear to descend into the arena with him in personal controversy, or assume the attitude of defending myself against charges which he le-

* Since I wrote this, I have had it for a short time again, in order to copy the note at pp. 71, 2.

† This, however, is not the only important link wanting to complete the proper chain of documents in the pamphlet.

veiled against me: and even if I had not been withheld by this consideration, from furnishing him with the paper in question, I should certainly have declined doing what might have drawn me on into an interminable contention in writing and printing, the time for which I could not possibly afford. The Author of the pamphlet has chosen his own method of circulating the impressions which he desired to give: I must correct them in mine. What my method is, will presently appear. The dispersion or exhibition of statements, *de part et d'autre*, has been none of my seeking; and if, being forced into defensive measures, I entrench myself within such limits as I see expedient, and such as are imposed upon me by my station, the other party can have nothing in this to complain of.

Secondly,—the Pamphlet *does* contain things of which the effect is to represent the case in a manner widely different from the reality. Of this I shall only mention *one example* here, but it does not stand alone. You will find in it, *USE MADE IN PRINT* of a letter from a third party to the Author of the Pamphlet, written under some utterly mistaken impressions respecting my own part in the transaction, which letter that third party wrote a subsequent letter to RECALL, with the desire that his revocation of it *should be communicated in all quarters which the former letter had reached*. But this is not all. A very few words only, are extracted in the Pamphlet from the *second* letter, words which comprehend no intimation of its containing what surely ought to have prohibited, even upon the common principles of worldly honor, all further use of the *first*, and which, *standing by themselves*, do not simply *fail to correct* but might rather tend to *confirm* the effect of the *first*. The *suppression*, in short, of the greater and all the material parts of the second letter, serves not only to obscure but to colour in a different manner the aspect of the facts. ‡

The *particulars* of what I have here stated, (if not sufficiently furnished in the appendix,) and the particulars of any other point of importance connected with this unhappy affair, upon which satisfaction may be desired, I profess myself ready to explain to you in person; and recourse may be had to me for the purpose, in the forenoon of the days (Wednesdays and Fridays) of my stated

‡ See Appendix.

attendance in the South East Vestry Room, of the Cathedral. I do feel it to be alike painful and improper that I should be placed in such a situation. But under the arrangements in which I have not yet been able to effect any alteration, I stand in the relation to you of Rector as well as of Bishop : and in this immediate connection, (although with the charge of all the churches upon my hands, it is wholly impossible for me to cultivate it by personal intercourse so closely as I might desire,) I must be particularly anxious that my proceedings should not be misunderstood. Great mistakes have prevailed respecting the whole of this transaction ; and besides the general profession which I have just made of my readiness to render explanations, I desire to state specially that I am prepared to prove the following points :—

1.—That the transaction has been misconceived in its *essential character*, if it has been made out to be a case of violence done or offered to *religious opinions* conscientiously maintained.

2.—That the true question with which I had to deal, and with reference to which the complaining party has brought himself into his present position, was *this*,—whether there was or was not a flagrant impropriety of conduct on his part, involving a violation of his ordination-vows, together with great scandal and offence caused in the Congregation, as well as insult and contumacy towards myself, (which, however *personally* so disposed, I *could* not *officially* pass over,) these acts being established against the party by his own confession, or under his own hand, and by him, justified, and, in certain instances, persisted in and repeated.

3.—That whereas it is intimated in the Pamphlet, (page 72,) that the due reception by the author, of a certain official message from me is made "*the groundwork of the offence*," the *fact*, on the contrary, is *this* :—that such reception of such message is presumed, in several parts of different letters from me, addressed or communicated to himself, not to have taken place :—and finally, is *expressly excluded*, as was made known to him, from the *grounds* of my animadversion.

4.—That of the reasons calling for such animadversion there has been an aggregation and an aggravated series

abundantly warranting all the notice which I have taken of them, from first to last.

5.—That the attacks made upon the National Schools of this city, upon grounds alleged in justification of certain proceedings which I have made matter of censure, are not founded upon any fair statement of facts; and that those institutions have the strongest claims upon the support of every consistent member of the Church of England in the place.

6.—That in the discussions among the Clergy and others respecting *Crossman's Introduction*, the part which I took was very different from that which has been imputed to me, in a certain letter which appears in the pamphlet; and consequently did not afford the plea which is alleged for the course taken by the author, or for the aspersions which he has not hesitated to put in print.

7.—That although in the conduct of this painful affair, I have had to encounter great and peculiar embarrassments which may have produced some appearances not immediately to be understood by persons unacquainted with the difficulties of authority, (especially in the Church,) I have, in the best exercise of a fallible judgment, neither taken nor declined any steps without such reason to shew for my decision, as I do humbly trust will sustain me throughout.

If I seem to have adopted any strong measure, I have had strong grounds for it. If it has appeared to be after date, it is because there were circumstances which put it out of my power to carry it sooner into effect. It is not indeed *impossible* that I may yet be compelled to follow up what I have done by farther proceedings. I pray that it may not be so. I would to God that I could as easily obliterate the whole history from the public mind, as I can efface from my own the traces of any sense of wrong which I have suffered, or render reparation, if there be any point in which it can be shewn to be due from me. May that God who brings good out of evil, for Christ's sake, forgive and bless us all!

I am always, my dear friends,

Your affectionate Pastor,

G. J. MONTREAL.

Marchmont, 12th November, 1840.

APPENDIX.

The following note appears at the bottom of pp. 71 - 2, of the pamphlet mentioned in the foregoing letter.

"The contradictions spoken of, although there were others, relate to the delivery of a message from the Bishop. On the day after the occurrence in the Church, this gentleman is declared in the Bishop's notes and comments, (on the authority of Mr. P. (a) to have stated distinctly at a meeting of the Quebec Diocesan Committee of the Society for Promoting Christian Knowledge, before nine gentlemen of the Committee, when the Chairman, Mr. P. * 'put the questions expressly to ascertain the purport and circumstantial particulars of the message,' that he (Mr. Q.) did deliver to Mr. R. (the author of the Pamphlet) a message from the Bishop to the effect that two Sermons were to be preached, and that, not having the opportunity of communicating personally with Mr. R., the Bishop requested him to say that, presuming on Mr. R.'s objections to preach, he would himself provide a preacher.' And in a note on this paragraph it is added by the Bishop that this account is confirmed by the *positive and distinct* recollection of all the nine gentlemen present, to whom an application has been since made on the subject. (b) Such was, then, this gentleman's answer to Mr. P's questions. In a letter, however, to me of a later period, in answer to a written question of mine on the same point, 'If such communication, (the message mentioned in Mr. P's account and in a preceding written question of mine,) 'was given to you in order that it might be delivered to me, did you deliver it,'—the reply was, 'In answering this question distinctly in the negative, I owe it to truth to state why I was reluctant to speak to Mr. R. on the subject of the *conversation*, which had passed between the Bishop and myself.' And then follow the reasons of his reluctance.

It may seem incredible that after this gentleman, in public and in private, before the Bishop, again and again at the

* The names of the several parties are given in the original. Not knowing to what extent or to what distance, this pastoral letter may be circulated, I have judged it best to denote them here by initials arbitrarily adopted. Mr. P. is the Chairman of the meeting; Mr. Q. the gentleman upon whom the contradictions are here charged; and Mr. R. the author of the pamphlet.

Cordran

Cordran

Baele
BrownBrown
Brown

Cordran

Cordran

Brown

first meeting of the Clergy—had *denied* that he had any thing which could be called a message, and affirmed that he could not and did not deliver a message, the Bishop should still make my “setting aside his intentions distinctly (as he says) made known to me,” by this message (c) the ground of the charge against me (d) and should have introduced the message in his reprimand at the last meeting as not imperfectly delivered. But so it was. (e) And after the last meeting, I wrote to this gentleman requesting him to explain the mystery. His reply was, in writing, ‘I was not less astonished than yourself at what the Bishop said on Friday last, since not one word had passed between us from the time that his Lordship had expressed himself ready on my representation, nay, more, had distinctly promised to withdraw that part of his charge which related to the delivery of the message—‘we spoke,’ he continues, ‘together on the subject last night, and I then received this consolatory intimation (qualified indeed by the blame being cast on my confusion of manner rather than dishonesty of intention) that he had since felt that there was *presumptive evidence* (the testimony of a *number* of the Quebec Diocesan Committee) (f) that in spite of my assertions to the contrary I *must* have given you accurately enough, the purport of his message. I shall transmit your letter to the Bishop, and invite his Lordship as a christian and a man of honor, to apologize for so much of his reprimand as relates to your having received any official message through me, and to send such apology to all who heard the charge.’ A very short time afterwards he wrote to say that he did not feel justified in pressing the Bishop to make this apology. (g)

Ex uno disce omnia. In the short compass of this single note, the Author has been betrayed, in one shape or other, into no less than *six* inaccuracies of statement. They appear by the remarks which follow, with the proper references to the several passages in which they are found.

(a) Not on the authority of Mr. *P* alone.

(b) This is a misquotation. It is stated in the paper from which it professes to be taken, that this account was confirmed by

the positive and distinct recollection of *all the other gentlemen present to whom an enquiry had been addressed—not of all the nine*, for there had been no opportunity of asking them all. The author of the pamphlet had the perusal of the paper in question, *under condition of not taking notes or extracts*. Undertaking to quote from it, nevertheless, it is not surprising that he should quote incorrectly, since, it must be presumed that he quoted from memory alone.

(c d) "It may seem incredible that the Bishop should still make my 'setting aside his intentions distinctly' (as he says) 'made known to me' by this message, the ground of the charge against me." Here are two statements palpably incorrect. First, the Bishop did not say that his intentions were distinctly made known *by this message*. They were distinctly made known *even without the supposition of any message at all*. Secondly, the Bishop, so far from still making the setting aside of his intentions as made known by this message, *the ground of the charge*, has proceeded upon no assumption at any one point, that the message was regularly delivered and has *expressly and pointedly exonerated* the Author of the pamphlet, *in written declarations which had been put into his own hands, before he printed it*, from having believed himself to have received any such official communication.

That which may really *seem incredible*, therefore, is that the Author of the pamphlet should *still* be possessed with the idea that this charge, which is *not made at all*, is not only made, but made the groundwork of all which the Bishop has judged it necessary to do.

(e) But so it was *not*. It was stated in summing up the whole case, that *presumptive* evidence (as is the fact,) did *exist* that the message was delivered in full; but this evidence was thrown out in pronouncing upon the case. And the conviction of my own mind upon the subject to the effect stated in the preceding note, (c. d.) was most carefully recorded.

(f) This is a mistake,—(although not the mistake of the author of the pamphlet.) The *presumptive* evidence rested upon much more than the testimony here mentioned, which, however, would have been amply sufficient alone, to warrant the statement of its existence.

(h) These are the commencing words of a communication made to the Author of the pamphlet, of which he has thought proper to suppress the remainder. It is necessary that it should be here given more at length.

"My dear Sir,

"I feel that I am not justified in pressing the Bishop to apologize for what his Lordship said to you on Friday last, as he *did not found any sentence* upon the charge which he had withdrawn, but merely stated impressions, the correctness of which is yet to be tested before another tribunal. You cannot, then, be said to have suffered in any such way through me as would warrant me in asking reparation on your behalf. I have acted foolishly and in spite of any ridicule which I may provoke must not shrink from respectfully demanding to *withdraw* my request.

Of course I should wish any persons who have seen my former letter to see this. I have no desire to conceal a fault, though it may expose me to ridicule—besides, I owe it to the Bishop."

After some words following, which refer to other matters, there is this P. S.

"*In the document made accessible to the Clergy, the Bishop had stated, before the receipt of my letter, the private persuasion of his own mind, all circumstances being fully and deliberately weighed, notwithstanding the presumptive evidence of its having been delivered in full, that Mr. Brown did not conceive himself to have received what could properly be called a message.*"

There is another quotation in the note pp. 71-2 of the pamphlet from a communication made by the same person to the Author, which there are some reasons for giving also rather more fully than he has given it. It is as follows:

"In answering this question distinctly in the negative, I owe it to truth to state why I was reluctant to speak to Mr. Brown on the subject of the *conversation* which had passed between the Bishop and myself. From my own knowledge of Mr. Brown's sentiments on the matter of right to the pulpit, (and I need observe no delicacy now, after

his own public protest,) I felt that it was an ungracious task to tell him, when the pulpit had been virtually taken from him, that he would not be required to preach, if he did not wish to do so."

Respecting the much agitated question of the Message, I am prompted to give here an extract from a communication addressed to the Gentlemen with whom the papers which I have more than once mentioned, were deposited.

"The confusion and the contradictory appearances which have been connected with some of the accounts given of this message, may probably be in a good measure, accounted for, from the following considerations :

"My intention was to charge Mr. ^{haskie} ~~Brown~~, (my Chaplain,) with a message to Mr. ~~Brown~~. The Chaplain did not understand what I said, as an official communication which he was bound to deliver. Mr. ~~Brown~~ coming late to Church, in the afternoon, heard the notice there given before the Chaplain had an opportunity of speaking to him. He came into the Vestry, therefore, already aware of the main point of that information which the Chaplain had for him, and much disturbed. In the course of the conversation which followed, the Chaplain gave him to understand what my arrangements were, and asked him if he would preach himself, but still spoke without the feeling of being officially under obligation to deliver a message. If I am right in the view which I have here taken of the circumstances, the written statement of the Chaplain that he was requested to deliver a message, and his verbal answers before the Committee S. P. C. K., that he did deliver it, are to be received with this qualification, viz: the distinction between an official message and a mere informal communication which it was of no consequence that he should deliver. I state my own impressions, because it is right that it should be known what I think about the Chaplain's part in the affair—but he is not bound by what I say."

acious task
taken from
he did not

Message,
mmunica-
ne papers
osited.

ces which
given of
account-

aplain,)
not un-
which he
urch, in
e Chap-
me into
oint of
d much
follow-
rrange-
elf, but
der ob-
ne view
written
liver a
mittee
d with
n offi-
hich it
ate my
known
—but

ect.

ERRATA.

Page 7. for, the testimony of a *member* of the Quebec
Diocesan Committee, read, the testimony of a *member* of the
Quebec Diocesan Committee.

Page 8, at top, for (*h*) read (*g*).
